



EPISCOPAL NEWS SERVICE

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Episcopal News Service/Episcopal Church Center 212/867-8400

Churches damaged in San Francisco quake, bishop emphasizes interdependence

ENS 89200

by Ann Scott, Diocese of California

SAN FRANCISCO, Oct. 25 -- Just four days after an earthquake that registered 7.0 on the Richter scale and that killed hundreds of people and caused billions of dollars of damage to the San Francisco Bay Area, the Diocese of California held its 140th diocesan convention in Grace Cathedral.

"We are people who build our lives on top of a fault," said the Rt. Rev. William E. Swing in his convention address. "And despite a 7.0 earthquake this week and the predictability of more in the future, we plan to stay and to live--on top of a fault."

The convention was shortened to one day, but most of the delegates attended, some of them braving BART (rapid transit) rides under the bay or driving several extra hours to get there.

In his talk, Bishop Swing applauded those "whose trip to this cathedral today was made twice as long by the closed bridge and whose own inward healing was incomplete, still [they] journeyed here to strengthen the Body."

"An earthquake strips us of our self-possession," Bishop Swing said. "In an instant, we see how amazingly interdependent we really are -- how much we need each other, belong to each other.... Despite the tragedy and fallen treasures and the sure price that must be paid for restoration, the Bay Area is a more human and loving place this Saturday than it was last Saturday. We have glimpsed something of the 'breadth and length and height and depth' of ultimate values that we have in common."

The tiled vaulting over the choir area in Grace Cathedral was damaged so that part of the cathedral was closed off to the convention and all other services that have been held since the quake. The choir area will remain off bounds until structural engineers are convinced that the space is safe.

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In the immediate days after the quake, calls that could get through came from all over the world offering prayers and assistance.

Bishop Samir Kafity of Jerusalem returned to San Francisco from a speaking tour on the East Coast to bury his longtime friend, Ramzi Asfour. Asfour, a member of St. Francis Church, Novato, died in the collapse of the Cypress section of the freeway in Oakland. He served on the companion diocese commission that links the Diocese of California with the Diocese of Jerusalem.

Of all the churches in the Diocese of California, St. Peter's in San Francisco was the most heavily damaged. The church's original building was destroyed in the 1906 earthquake, and it was rebuilt in 1913. The October 17 earthquake destroyed the plaster in the church and severely damaged the 3-foot-high brass altar cross. It took parishioners two days to shovel out the rubble.

St. Peter's will hold services elsewhere until the church buildings can be declared safe. Its rector, the Rev. John Butcher, reported that All Saints', Pasadena, has sent a check for \$15,000. Butcher also said that unsolicited, but welcome, appeals to assist St. Peter's in rebuilding have been started by St. Peter's in Washington, New Jersey, as well as in the California parishes of St. Aidan's in San Francisco, St. Matthew's in San Mateo, and St. Stephen's in Belvedere. There are no estimates yet on the costs of repairs.

St. Luke's, a large brick-and-mortar church located near the Pacific Heights area of San Francisco, is open, but has had to cordon off its side aisles because of damage to the vaulting. During the 1906 earthquake, St. Luke's was dynamited to make a fire wall. It was rebuilt in 1909. The Rev. Victor Wei, rector, said that the repair work will cost "in the six figures," but the structural engineers reported that the building is safe to occupy during restoration.

While the epicenter of the earthquake was located in the Diocese of El Camino Real, amazingly little damage was done to the

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church buildings in that area, which is just south of the Diocese of California. Many of El Camino Real's parishes are now involved in relief work.

The Rev. Robert Seifert, El Camino Real's financial administrative officer and a structural engineer before he was ordained a deacon, said that St. Luke's, Hollister, sustained no damage, and only minor structural damage occurred at St. John the Baptist, Capitola.

Calvary Church in downtown Santa Cruz, which is a wooden Gothic-style church, had its bell fall and also received some minor damage. The Red Cross, however, is using the church's facilities to cook meals for the hundreds of homeless in that area.

In nearby Watsonville, a heavily Hispanic area, Seifert reported that All Saints' Church was busy helping with local relief work. Many residents of that area are now living in tents. The church's organ was damaged, and the building also lost some of its windows.

Contributions for earthquake relief in the two California dioceses may be sent through the Presiding Bishop's Fund for World Relief, designated for use in earthquake relief. Emergency grants of \$5,000 have already been given to the two dioceses by the fund.

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ESA president hopeful after House of Bishops meeting ENS 89201

FORT WORTH, Sept. 29---"For the first time the bishops of the Episcopal Church have acknowledged our right to hold a theological position on the ordination of women that is contrary to the majority," said Bishop Clarence Pope, president of the recently formed Episcopal Synod of America (ESA), in a news release issued here, following the House of Bishops meeting in Philadelphia.

By acknowledging that traditionalists hold a "recognized theological position," the House removed the fear that "undergirded much of the thinking of the Evangelical and Catholic Mission [ECM] and the Episcopal Synod of America" that traditionalists would be forced into accepting the ordination and ministry of women. "Quite frankly this is a great relief and removes a very large question mark from our future path," Pope said.

While the statement by the House of Bishops affirmed the ministry of all women, it also acknowledged that "there is not a common theological mind or agreed practice on the matter of the ordination of women." Pope said that, in his view, "this is a monumental admission and a prescription to end the siege mentality of the past 13 years. In such an improved atmosphere, the goals of ECM and ESA will be accomplished with much more cooperation from those who do not share our position and without having to engage in legalistic struggles," Pope added.

Pope said that there was "a palpable change in the mood of the House, especially noticeable in the small groups of bishops. All of our ECM bishops reported new-found conciliatory attitudes on the part of the participants, with a few notable exceptions, which the secular press exploited to try to put a negative face on things."

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The direct implications for the future of traditionalists in the church were underscored by Pope: "The resolve of those who established the Episcopal Synod of America is now even stronger as we look to the future devoid of much of the rancor of the past and with fewer stumbling blocks in our way. If the House was serious--and I believe this to be the case--then we have every reason to be more hopeful about our mission to the Episcopal Church and indeed to the rest of the Anglican Communion," Pope said.

Bishop Pope admitted that "some of our constituency will doubt my interpretation and, because both sides have lowered their pistols, will believe we have made ourselves vulnerable to subtle erosion." He challenged that position and contended that "all the ingredients for success are in place, and the dramatically changed attitude of the House of Bishops is part of the mix. Without question, the formation of the Episcopal Synod of America has had its effect," he said.

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Anglo-Catholic bishops in Great Britain challenge opposition to
women's ordination

ENS 89202

Eleven Church of England bishops from Salisbury, Oxford, Southwark, St. Edmundsbury, Ipswich, Lincoln, Worcester, Bristol, Gloucester, Dover, Croydon and Stepney challenged the assertion that Anglo-Catholics must be opposed to the ordination of women. In a letter to the Church Times, an independent paper published in London, the bishops argued that the priesthood and the episcopate should be open to women, that ordination of women is a correct development of the Catholic tradition, and that Anglo-Catholics who support ordination are loyal to that tradition.

Bishop Jim Thompson of Stepney initiated the letter after an experience while celebrating the Eucharist at Oxford University, a service he described as "in every way a Catholic liturgy in the Church of England, yet all the people around me were in favor of the ordination of women." He decided that it was a voice of Anglo-Catholicism seldom heard.

Bishop Thompson said that the response to his letter was enthusiastic because there were many Anglican Catholics who felt that their element in the church had been hijacked over the issue of women's ordination. He said that such people had been made homeless, in a sense, and many wished to reclaim a place in the church. "We are trying to say to the church, to all those who come from this tradition and think they are loyal to it, it's all right, you don't have to feel that you have departed from your principles by supporting the ordination of women," the letter said.

Bishop of Edinburgh scolds Anglo-Catholics

Bishop Richard Holloway of Edinburgh also criticized Anglo-Catholics who oppose the ordination of women, deploring "certain rigidities" that "have become the classic signs of the movement."

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Holloway wrote in the Church Times that "the Catholic wing of the church has been operating for years as a brake rather than an accelerator. It has defined itself increasingly as being against things rather than for anything."

Holloway said that the opposition to ordination of women is "premised upon the fundamental inferiority and subordination of women. At the core of the Anglo-Catholic case against the ordination of women there is a sort of theological black hole that is breathtaking in its atavism and depressingly unresponsive to rational approach. It is what logical positivists used to call a blik, a position that has nothing to do with logic, but is more in the nature of a self-evidencing and self-energizing mystical spasm."

"The main arguments against women's ordination get their high-octane energy from an impossibilist psychology," Holloway wrote. "Women are told that their desire to be ordained is exactly like a man's longing to give birth to children. Anglican Catholics locate women with a vocation to the priesthood on the wilder shores of transsexual impossibility, and they are able to do this because they have an essentially magical view of apostolic order." Men can't bear children as a matter of fact, but "the only thing that stops a woman being ordained is not unalterable fact but the unalterable mind of the church," Holloway contended.

Holloway asked what happens at ordination that excludes women, saying that "the whole fevered dialectic inescapably suggests sexual imagery, with ordination imparting some kind of spiritual seed that a woman cannot fructify any more than a man can fructify human semen." That kind of thinking takes a person "out of the clear world of rational theology into a murky area of magic and make-believe," he asserted.

Recent trends in Anglo-Catholicism have produced a "type of leadership that is a profound example of negative charisma" that appeals to "the anxieties of the fearful and the defensiveness of the

beleaguered who feel marginalized, as they would put it, by a liberal ascendancy," Holloway said. Such a trend is beginning to look like "an unlimited tragedy" to many Anglo-Catholics. "The tradition that converted them and nurtured them now repels them," he wrote.

The solution, according to Holloway, is for Anglo-Catholics to "increasingly come out of the closet and show what they truly think about many of the issues that confront the church today." Anglo-Catholics in the church must also "develop a theology of history and culture that enables them both to hold to the tradition from which they come and yet to see this tradition as something dynamic and unfolding that is fed from the future as well as the past," he stated. A third element of action would be to "celebrate the prophetic autonomy of Anglicanism" by "breaking step with medieval Catholicism" and also breaking out of the "purely protectionist mode of Christianity which we have occupied for years and go on the attack," he added.

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Archbishop Runcie stresses unity during U.S. visit

by Barbara Ogilby

ENS 89203

PHILADELPHIA, Oct. 20 -- Affirmation of the unity of all Christians, despite serious theological and doctrinal differences, was a key theme during the Archbishop of Canterbury's recent visit to the Diocese of Pennsylvania.

The Most Rev. Robert A. K. Runcie was in Philadelphia on October 18 to 22 to take part in a celebration of the 200th anniversary of the Episcopal Church in the U.S. and to attend the Diocese of Pennsylvania's 206th Convention.

The Archbishop celebrated the Convention Eucharist at the Church of the Saviour in Philadelphia on October 20 and addressed over 1,500 people at a banquet for delegates and other guests that same evening. On Sunday, he preached the sermon at a commemorative service at historic Christ Church in Philadelphia, where the Episcopal Church was founded in 1789. Also taking part in that service were the Rt. Rev. Allen L. Bartlett, Jr., bishop of Pennsylvania, who celebrated the Eucharist, and Pennsylvania Governor Robert Casey, who read the First Lesson.

In remarks during his visit, Archbishop Runcie expressed optimism about the future of the Anglican Communion and its relationships with other Christian bodies, especially the Roman Catholic Church.

In a press conference, he described his recent conversations with Pope John Paul II as "affirming the degree of unity we already have." While agreeing that the Roman Catholic Church's opposition to women priests and bishops "immediately is an impenetrable barrier" to unity, the Archbishop said that "the way decisions are made is more of a concern than the ordination of women." He added, "We located the question of the ordination of women in the sphere of authority,"

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pointing out the difference between the central authority of the Roman Catholic Church and the 28 separate churches in the Anglican Communion.

Of his talks with the Pope, the Archbishop said, "We were certainly not engaged in negotiation. My visit [to Rome] was part of a long process of reconciliation that goes on at all levels of the church.... I hope that the pictures we sent out were those of Christians who have more things that unite us than divide us."

The Archbishop noted that the Church of England's Synod, meeting in November, will be considering legislation to allow the ordination of women to the priesthood. While declining to speculate on the outcome of that meeting, he pointed out that any decision reached by the Synod would have to be sent to all dioceses in the English church for approval before a final vote is taken in two years time.

Both in his banquet speech and in the Christ Church sermon, Archbishop Runcie referred humorously and affectionately to apprehension felt by many in the Church of England over "innovations" in the Episcopal Church. He reminded listeners that the American church has always had a controversial reputation by quoting from an article written by John Henry Newman in 1939: "Let the American church take her place. She is freer than we are.... She has but to will and she can do. Let her react upon us according to the light and power given her. Let her be, as it were, our shadow before us."

Telling banquet guests that the Episcopal Church can stand as an example of unity in the midst of disagreement, the Archbishop praised the statement that came out of the House of Bishops meeting held in Philadelphia in September. He said that the statement "records Christian people overcoming mistrust and finding a common will (in their own phrase) 'to discern afresh the dimensions of our community of faith.' It affirms the right of believers to hold different theological convictions on the ordination of women, and it pledges courtesy and respect to those who do not accept it."

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Later in his address, the Archbishop referred to the Anglican Church's traditional tolerance of differing viewpoints, stating that "it may be the time has come to concentrate less on increasing refinement and more on the preservation of varieties.... As the Anglican Communion we need to reaffirm our tradition of unity in diversity."

In answer to a reporter's question about the recent statement by a spokesperson from Lambeth that Terry Waite, the Archbishop's envoy who was kidnapped in Lebanon in January 1987, is alive, the Archbishop said that his office had received a message that had "rather more weight in terms of its source" than previous messages on Waite's condition. It is not definite proof but a source of renewed hope, he explained.

The service at Christ Church marked the close of a conference commemorating the 200th anniversary of the American church and the first American Book of Common Prayer.

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Anglican delegation finds cautious optimism about elections in Namibia

ENS 89204

Seven members of a special Anglican delegation appointed by the Archbishop of Canterbury completed their recent tour of Namibia cautiously optimistic that the last colonial enclave on the African continent is moving toward independence and self-determination.

The delegation, led by the former Primate of the Anglican church in Canada, and representing seven different countries of the worldwide Anglican Communion, visited all parts of the country and met with persons representing a large cross section of Namibian society and political viewpoints. A chief purpose of the visit was to monitor the process leading to November elections of a constituent assembly for Namibia. The assembly will draft a constitution for Namibia, which has been administered by South Africa since World War I. Before the war, Namibia was a German colony known as South-West Africa.

"The human destiny of Namibia is passing into the hands of the Namibians," said H.K. Allen, the Episcopal Church's representative on the delegation. Allen, a Texas consultant on international trade and investment, served as vice-chairman of the Export-Import Bank of the United States during the Carter administration and had frequent contact with Africa and often visited the continent. "I think that Namibia has the opportunity for a bright future," Allen said. "Yet the future course will be a very delicate one."

Allen's observations underscored a statement released by the entire delegation just before departing Namibia: "We believe that the time has come for the Namibian people to be given the right and responsibility to make decisions for themselves and urge all citizens, regardless of party affiliation, to work for a stable, united society."

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The current climate of hope is in sharp contrast to the decades of turmoil and oppression for Namibia under South African domination. Namibia has been administered by the South Africans since the end of World War II in defiance of UN and World Court decisions and all attempts to move toward independence. Elections to set up a Namibian government were negotiated through the auspices of the United Nations under Security Council Resolution 435 of 1978, an international agreement under which South Africa ends its illegal occupation of the former League of Nations trust territory.

The visiting Anglican delegation took note of the struggle for independence in recent Namibian history: "We have become aware of the tragic suffering that has been involved in the long road to independence. This has involved the denial of human rights and the violence that is represented by the structured racial injustice of apartheid, which has caused such terrible suffering to so many Namibians. We are aware, too, that there have been incidents of denial of human rights and the use of torture among and within groups struggling for liberation."

Namibian churches have been actively involved in resistance to South African rule over the years. Allen spoke of his encounters with Anglicans in Namibia: "They are a very spiritual church. I was tremendously impressed with their commitment to the faith. They were active, enthusiastic church people." Yet, he reported that their spirituality has motivated them in the political realm. "I found them to be deeply committed to the faith and showing their concern for each other by insisting on human dignity, justice, freedom from oppression." "The Anglican church has spoken out about social conditions, health care, and opportunity," said Allen. "Namibians are our fellow human beings who are not experiencing the basic human rights that we enjoy," he added. "The scars of all that is past are clearly visible on the Namibians as they come together as fellow countrymen to experience the transition to independence."

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Although the initial procedures set up for registration and voting met with stiff opposition by a variety of Political factions in Namibia, Allen said that he believes that revisions in the UN -- supervised elections are the first and best opportunity for fair and open elections.

Allen suggested that Americans educate themselves about Namibia in order to establish relations with the new government when it is formed. "The new Namibian government will take over a serious budget deficit. Operating their infrastructure will require experience, knowledge, training, and heavy responsibility," Allen said. "They have a wealth of natural resources, and I think the people of Namibia could be great allies with the United States."

In addition to the United States, Allen insisted that Namibia will have to make peace with its neighbors in the region. "They're going to need support from South Africa, and I believe that is possible," Allen said. "The United Nations is the correct facility to see that there is a working relationship between South Africa and Namibia as they come into this new relationship."

"The principal thought and thrust of the church in Namibia is now reconciliation," said Allen. His words echoed those of the entire delegation: "The existing realities in Namibia challenge both church and political leaders to take creative and courageous action in seeking true reconciliation."

In addition to Allen, other members of the delegation were the Most. Rev. Edward Scott, former Primate of the Anglican Church of Canada; Mrs. Justice Mavis Gibson of the Zimbabwe High Court; Bishop Michael Challen, auxiliary bishop of Perth in Western Australia; Bishop Charles Albertyn, suffragan bishop of Cape Town in South Africa; Mrs. Najjar Kafity of East Jerusalem; and Miss Pamela Gruber of the Board of Social Responsibility of the General Synod of the Church of England.

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The Anglican Church in Namibia

The Anglican Church in Namibia is a diocese of the Church of the Province of Southern Africa, which includes Swaziland, Mozambique and Lesotho. The Church originated as a chaplaincy to the white, English-speaking population of Namibia, but is now a racially integrated church with some 60,000 members.

A member of the Council of Churches in Namibia, the Anglican Church has suffered under the administration of the South African government which has deported a number of its leaders over the years. The Rt. Rev. James Kauluma is bishop of the Anglican Church in Namibia.

caption for photo

(89204/1) At a voter registration center in Katutura, a Namibian man is being fingerprinted as part of the registration process. The United Nations Transition Assistance Group staff are supervising the process. (credit: UN PHOTO by M. Grant)

(89204/2) A poster published by the United Nations Transition Assistance Group in Namibia is enclosed.

(89204/3) A map of Southern Africa is enclosed.

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Episcopal News Service/Episcopal Church Center 212/867-8400

South Carolina rebuilding after Hurricane Hugo ENS 89205

NEW YORK, Oct. 25 -- A month after Hurricane Hugo devastated areas of South Carolina, people are beginning to emerge from a state of shock and begin the slow and painful process of putting their lives back together, according to Bishop Furman Stough, deputy for the Presiding Bishop's Fund for World Relief, after a three-day trip to the area.

"Many people still seem too stunned to talk about the experience," Stough said, "but there are also hopeful signs that the recovery is taking hold, that healing has begun."

Episcopal churches in the Charleston area suffered extensive damage. "The cathedral is a holy mess," Stough observed. High winds tore off part of the roof, and a falling piece of masonry punched a hole above the altar, allowing the heavy rains to devastate the chancel. Another heavy piece of the roof fell on the adjoining diocesan office building, and it had to be closed for extensive repairs. The Church Insurance Company estimated damage of about \$2 million to the cathedral and at least a year for repairs.

Holy Communion lost its invaluable stained-glass windows, and the chancel was heavily damaged by water. St. Mark's and St. Stephen's suffered similar damage.

The hurricane has spawned new ecumenical relief efforts. Protestants, Catholics, and Jews formed the Tri-County Interfaith Response Ministry, housed at St. Thomas's Episcopal Church in North Charleston. The group, convened by St. Thomas' rector William Skilton, will coordinate assistance and services from government and nonprofit sources. The ministry hopes to keep a watchful eye to prevent individual victims of Hugo from "falling through the cracks."

"The church can help, not only with immediate relief, but also aid people as they are forced to shift the focus of their lives, to make some changes so they will not be as vulnerable in the future,"

ENS 89205/2

Bishop Stough continued. Once the immediate needs are met it will be necessary to tackle the long-range recovery--and that will raise many questions about the economic base of many communities. Stough mentioned McClellanville, up the coast from Charleston, a community almost completely dependent on the fishing industry. "The hurricane destroyed the whole community, not just the houses, but the livelihood of everyone in town," he said. The Presiding Bishop's Fund hopes to help those people look for some options, some diversification, he added.

"The most impressive church relief effort I saw was at the diocese's Camp Baskervill in Pawley's Island," Stough continued. "Tony Campbell's ministry there just shifted into high gear. He brought everyone together, and after some serious prayer, they started to feed people and rebuild homes," Stough added. As many as 900 hot lunches and 500 dinners were cooked in the camp's kitchen by volunteers in a single day. Trucks took food to other areas, and the camp stepped up its regular programs to provide medical care and other critical services. "I've never seen anything work quite that well," Stough said.

Relief efforts continue, but the recovery period, which will last for years, is just beginning. As Bishop William Gordon, serving as interim at St. Andrew's Church in Mt. Pleasant said, "We need the spiritual renewal of our lives amid the incredible testing of these days. If we put off spiritual refreshment while we take care of demanding material needs, we run the risk of depressing voids in our lives."

John Goodbody, communications officer of the Diocese of South Carolina, contributed to this article.

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caption for photo

(89205/1) Hurricane Hugo's high winds caused falling masonry to punch a hole above the altar of the Cathedral of St Luke and St. Paul in Charleston. The Cathedral suffered nearly \$2 million worth of damage. (credit: Bishop Furman Stough)

(89205/2) The Rev. Tony Campbell surveys boxes of items donated to the hurricane relief effort underway in Camp Baskervill, on Pawley's Island, South Carolina. (credit: Bishop Furman Stough)

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Episcopal News Service/Episcopal Church Center 212/867-8400

Conference celebrating American Book of Common Prayer

saw mission as key

ENS 89206

PHILADELPHIA, Oct. 20--The American version of the Book of Common Prayer, which celebrates its 200th anniversary this year, is a unique blend of Anglican catholicity and American diversity.

To understand the Book of Common Prayer, one must see the Episcopal Church in the context of the church catholic, as a part of the Anglican Communion, and as a part of the American nation, Dr. John Booty told the participants of a commemorative conference held in Philadelphia's Old Christ Church. Booty, professor of church history at the School of Theology, University of the South, began his thesis by contending: "The church catholic is a the reversal of the Tower of Babel. Its [the church's] essential function is reconciliation."

Booty claimed that both apostasy and the devotion to reconciliation of the church catholic are part of the history of the Episcopal Church. "From Elizabeth I onward, the genius of the Anglican Communion has been comprehensiveness and inclusiveness, based on the uniformity provided by the Book of Common Prayer," he said.

Yet, the separation of the United States from England and the ratification of the Book of Common Prayer on October 16, 1789, established a new facet for Anglicanism--an independent church in fellowship with the Church of England. This development, Booty maintained, forced the American church to deal with a variety of theological viewpoints on the American scene.

"At the 1789 General Convention, the disagreement between 'low-church, reasonable, democracy-minded' followers of Bishop William White and 'high-church, traditional, hierarchy-minded' followers of Bishop Samuel Seabury might have resulted in two distinct Episcopal Churches," said Booty. "Instead, there was a compromise that honored the chief concerns of both sides and maintained the Anglican commitment to catholic Christianity."

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The ability to reconcile differences in the midst of diversity implies a third factor that has influenced the American Book of Common Prayer, namely, the context of the American separation between church and state. Booty pointed out that this genius of the book is an important element for the American religious scene: "The Episcopal Church, though its detractors sometimes deny it, has been a church of reconciliation in a pluralistic society."

Dr. Booty's remarks provided a foundation for the remainder of the commemorative conference. Three successive lecturers suggested that the mission of the church was the key in understanding the Book of Common Prayer. Not only did the church's mission produce the book, but the book is also the vehicle for the church's mission into the future.

The Rev. James Trimble, rector of Christ Church in Philadelphia, addressed "Where the Episcopal Church Is Now," and compared the present state of confusion with the state of the church during and after the Revolutionary War.

In the light of demographic shifts and membership decline, Trimble noted that the "Episcopal Church today is not at the center of things, and radical rethinking of structure and mission needs to be done." We can recover the priority of the 1789 General Convention-- "the mission of the Gospel," said Trimble.

Among specific things that Episcopalians can do to recapture that mission emphasis, Trimble suggested: "Celebrate the new Prayer Book's emphasis on Baptism and the admission of women to the presbyterate and episcopate, and get on with being a missionary society; cooperate ecumenically to attack social ills; and take seriously the liberal tradition of the Gospel, which puts people ahead of things."

Following on Trimble's mission emphasis, Bishop Ottley of Panama cited the Anglican Consultative Council's four aims of mission -- to proclaim the Good News of the Kingdom; to teach, baptize, and nurture new believers; to respond to human needs with loving service;

and to seek to transform unjust structures of society; (and, Ottley added a fifth, to "strive for mutuality in mission and ministry")--as natural outgrowths of the mission of the church spelled out in the Book of Common Prayer.

"The social injustice of today," said Bishop Ottley, "demands that the church look at poverty and excessive wealth, militarism and the arms industry, and unjust distribution of capital, land, and resources--all of which are issues of power and powerlessness."

"If mission instead of maintenance were the priority, clergy would not have to worry about encouraging lay ministries in the world," said Dr. Frederica Harris Thompsett, academic dean and professor of church history at the Episcopal Divinity School, and the final speaker of the commemoration.

Thompsett said that in order for growth to take place, the church must have "liberation from private, individualist, parochial, and even denominational perspectives that make God hidden and small. We need to remythologize--not demythologize--God's power in our lives," she said.

Citing a tendency in the church to settle for the mere inclusion of diversity, Thompsett exhorted the church not to succumb to the ancient and dangerous desire for homogeneity: "We must not invoke the constitutional principle of church-state separation to excuse American Christians from social vision and social response." She maintained that the church must move in language and basic theological constructs from the "brotherhood of man" to expressions that embrace not only women but also the whole community of creation. --based on a report by Terry Schutz, a free-lance writer in Philadelphia

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Episcopal News Service/Episcopal Church Center 212/867-8400

Grein becomes 14th bishop of New York

ENS 89207

NEW YORK CITY, Oct. 14 -- When the Rt. Rev. Richard F. Grein became the 14th bishop of New York on October 14, succeeding the Rt. Rev. Paul Moore, Jr., it represented a significant change in leadership for the diocese--and the Episcopal Church.

Bishop Moore was one of the great liberal leaders of the church, the scion of a prominent family, and the outspoken champion of causes--especially rights for minorities and the poor. Proud of being called a liberal, Moore said, "If you're going to be given a label, I rejoice in that one." Liberalism for Moore was not so much an ideology as a "point of view--a posture in which people can develop in the fullness of the stature of Christ."

In an interview with Religious News Service, Bishop Moore said that mainline denominations such as the Episcopal Church are suffering from tremendous losses in membership because they fail to present a message that is "radical" enough to appeal to people who are willing to put their lives on the line for their commitment to social justice.

Bishop Grein, former diocesan bishop of Kansas, has made it known that he will concentrate more on the internal needs of the diocese, such as finances and clergy morale. While he says he is proud of the church's social consciousness, he expresses an eagerness to "put a theological undergirding beneath it because people sometimes have forgotten what motivates their concerns."

In an interview with the New York Times the day before he was installed, Grein said that he would like to see Anglicans build their identity around "the things we are good at--liturgy and spirituality." Grein spent two years as an Episcopal monk and said that Anglican spirituality stems in good part from the religious life of the Catholic Benedictines in medieval England. "I wish we could retrieve that spirituality with its sense of permanence and its love of creation," he said.

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Grein was installed in a ceremony that seemed uniquely appropriate for the world's largest Gothic cathedral, St. John the Divine on Manhattan's Upper West Side. After lengthy processions that included many distinguished guests, Bishop Grein knocked on the massive bronze doors and was welcomed by the people of the diocese with their promise to "celebrate the ministry to which you have been entrusted and to induct you into that office."

Ushered down one of the longest aisles in Christendom by a bagpipe band, applause, and incense, Grein stood before the president of the province and asked "to be recognized, invested, and seated in the chair which is the symbol of that office."

Preacher for the three-hour service was the Most. Rev. Michael Peers, Primate of the Anglican Church of Canada, who thanked the diocese for sending his church "a great gift to us over 200 years ago. Our first bishop came, as a political exile, what you call a Tory and we call a Loyalist, washed up as political exiles are from that day until this, on the shores of Nova Scotia."

In the Catholic tradition the bishop's role, Peers reminded the audience of over 4,000, is to "symbolize the unity of the church, to maintain the integrity of its teaching, to ensure the continuity of its mission and ministry." Peers said that a bishop should also "seek the common way forward among the complexities and diversities that characterize the life of the church."

The ministry of the bishop, Peers contended, becomes "increasingly vital and increasingly difficult as diversity and complexity increase in the church and the world. We have always cherished diversity in Anglicanism," he added. "We have considered that one of our strengths is that catholicity which is the inclusion of differing traditions--theological, liturgical, social--within one common order. We speak of unity in diversity with a certain amount of pride, and we have often said, to ourselves at least, that this is one of the gifts we offer to the ecumenical family."

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There is a danger, Peers said, "that legitimate diversity can so easily become something else. The temptations of bland and uncritical inclusion, on one hand, and the temptation of entrenched dogmatism, of single-issue mentalities, on the other. Narrow models of unity stifle the spirit of creativity, and inadequate models of inclusiveness can deny the spirit and primacy of truth."

After Bishop Grein renewed his ordination commitments and was invested with the signs of his office, ecumenical representatives brought greetings. John Cardinal O'Connor said that the Roman Catholic Archdiocese of New York owed a special debt to New York Episcopalians because in 1785 "a very, very poor Roman Catholic community, in what was then the heart of New York, a community despised by many--St. Peter's, wanted to build a church. It had no land. Trinity Episcopal Church sold it a tract of land. The church was built, but then St. Peter's had no money, so Trinity forgave the debt and gave the land to St. Peter's Church." Interjecting a note of humor into the otherwise solemn occasion, the cardinal said, "It was undoubtedly the first, most wonderful gesture of Christian charity on the part of the Episcopal Church toward the Roman Catholic Church--and undoubtedly the first and worst land swindle on the part of the Roman Catholic Church toward the Episcopal Church."

Other greetings were brought by Lutheran Bishop William Lazareth; the Rev. James Forbes of Riverside Church in New York; Bishop Athenagoras of the Greek Orthodox Church; Anglican Bishop Samir Kafity of Jerusalem; and Dr. Mohammad Mehdi of the National Council of Islamic Affairs.

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Episcopal News Service/Episcopal Church Center 212/867-8400

Diocese of Utah awards \$622,000 in social ministry grants ENS 89208
SALT LAKE CITY, Oct. 13 -- When the Episcopal Diocese of Utah sold St. Mark's Hospital in Salt Lake City almost two years ago, it made possible an expanded ministry of social service--millions of dollars worth of mission.

At the beginning of the Bishop's Weekend, an annual fall gathering sponsored by the diocesan office of program and education, the diocese announced a total of \$622,000 of grants to 55 groups and organizations providing social ministry to people in need.

About one-third of this year's grants goes to programs and services for the poor and homeless--funds for impoverished Native Americans and for centers providing emergency money for rent, medicine, and other necessities.

The second largest number of grants goes to victims of domestic violence and child abuse and programs for family counseling, a total of \$115,000. Programs to help the disabled and ill, including persons living with AIDS, received 17 percent of the grants or \$108,500.

Also receiving grants were food banks and soup kitchens in both urban and rural areas; chemical and alcohol dependency programs, youth programs, foster care programs, and area hospices.

"The Diocese of Utah has radically changed," Bishop George Bates told the 600 gathered for the Bishop's Weekend. Although the diocese is able to dispense large amounts of money, many more needs go unfunded, he added. A total of 114 agencies asked for grants totaling \$3.4 million. "We get to give away a lot of money, but we must remember the stewardship of limited gifts," said the Rev. Bradley Wirth, canon to the ordinary. "Advocacy is still needed."

Many of the agencies or groups receiving grants are endorsed or sponsored by the 22 congregations of the diocese.

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Last year, the diocese disbursed more than \$1 million, including \$600,000 to assist completion of a shelter for homeless men in Salt Lake City.

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Episcopal News Service/Episcopal Church Center 212/867-8400

Episcopal Church Women set sights on growth and triennial meeting

ENS 89209

NEW YORK CITY, September 30--The national board of the Episcopal Church Women (ECW) meeting here unanimously chose the theme "Restoring God's Creation to Wholeness" for the 1991 triennial meeting in Phoenix. The theme is an extension of a vision statement adopted by ECW calling for leadership in identifying social injustices and to pursue social action as a response to the baptismal covenant and the mission imperatives of the church.

"I think the ECW is regaining some of the momentum we lost in the 1970s," said Marge Burke, national president of ECW, at the conclusion of the meeting. Burke said that she finds a great deal of excitement out in the dioceses for the program of ECW. "We're finding that the reorganization of ECW into the national life of the church in 1985 is filling a void that women have felt."

"I know of two dioceses that have reorganized ECW structures on the diocesan level," Burke continued. "We are finding that women feel the need to come together and share their own unique spirituality. If we can provide a program that's interesting and worthwhile, women find the time to meet outside the demands of work and family," she said. "I think that if we offer women good programs and resources, ECW will have a significant place in the future of the Episcopal Church."

Burke added, "ECW's triennial meetings are probably the largest and best opportunities for training that occur in the church." Planning is now underway for the 1991 gathering, which will meet in Phoenix during General Convention. "It is an educational experience that can give women a substantial amount of information to take back to their own dioceses," she said.

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The theme for the 1991 triennial meeting has "the same goals as the World Council of Churches' Ecumenical Decade in Solidarity with Women," Burke stated. The social justice committee of the national board has identified illiteracy, racism, sexism, and poverty as areas of focus for the triennium. Burke said that she sees the national board of ECW as a "clearing house and source of information" for addressing these concerns.

In addition to planning the next triennial meeting, the national board voted to enter into a "twinning" relationship with the Anglican Women's Fellowship of the Province of South Africa. This relationship will begin with a period of correspondence between women involved in the national structures of women's groups in the two provinces of the Worldwide Anglican Communion. Burke described the twinning project as one that would "begin like pen pals, and then we'll see what develops."

"We are charting a new path to strengthen relationships among women throughout the Anglican Communion," said Burke. The idea for the twinning relationship--the first time ECW has made such a move on an international level--developed after a meeting between Burke and Patricia Gorvalla, president of the South African Anglican Women's Fellowship. Burke said that a correspondence with Gorvalla has "reaffirmed that women's issues are essentially the same the world over. I am looking forward to developing this relationship with our sisters in South Africa."

The board also received word that a grant from Windham Trust will provide funding to extend the Women of Vision program into Province IX. The program has already enabled training in communication skills and personal leadership development to more than 2,000 women in the other eight provinces of the national church.

In response to a presentation by Marge Christie, president of the Episcopal Women's Caucus, the board voted to establish a Legislative Action task force to educate women on the legislative

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process and procedures of General Convention. The task force will also explore the development of possible resolutions to be presented at the Phoenix General Convention.

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news briefs

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Churches seek one-year moratorium on arms sales to Mideast ENS 89210

Churches for Middle East Peace, a coalition that includes participants from 13 U.S. denominations, has called on the United States to enact a one-year, international moratorium on arms transfers to the Middle East and urged the U.S. government to initiate an international conference on arms reductions in the Middle East under the auspices of the United Nations. The coalition's action comes amid the Bush administration's plan to sell 315 battlefield tanks to Saudi Arabia at a cost of nearly \$1 billion. "The import of military armaments has had a devastating effect upon the Middle East ... (including) the psychological, social, cultural, and spiritual damage that these weapons bring," according to a statement released by the coalition. The coalition is made up almost entirely of mainline Protestant denominations, including the United Methodist, Presbyterian, Episcopal, and Evangelical Lutheran churches.

Roman Catholic bishops propose a new statement on AIDS

Six Roman Catholic bishops have prepared a draft of a new statement saying that the church should concentrate on teaching chastity as the only way to prevent AIDS. The new statement, which does not directly refer to education about condoms, is intended to supersede a 1987 document prepared by the U.S. bishops' 50-member administrative board, which drew controversy for saying that the bishops could tolerate AIDS education programs that provide information on the use of condoms as long as the programs also upheld sexual abstinence outside marriage as the "only morally correct and

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medically sure way" to prevent AIDS. The new statement also opposes universal, mandatory AIDS testing, calls for increasing federal funds for AIDS research, and denounces violence against homosexuals. The new draft will be considered by the National Conference of Catholic Bishops at a November meeting in Baltimore.

Anglican Catholic Church embraces worldwide "traditionalist" body

Delegates to the eighth synod of the Anglican Catholic Church, a small denomination formed by dissidents who left the Episcopal Church a decade ago, have voted to join a newly formed "worldwide traditional Anglican Communion." The denomination would establish formal ties through the new organization with like-minded dissidents in Canada, India, Australia, and Guatemala. After the synod action, Anglican Catholic Archbishop Louis W. Falk released a statement saying that the new traditionalist communion will "provide a home for Anglicans of orthodox belief from all over the world who wish to join together in a communion that neither is impaired nor fudges on the essentials of the faith." The Anglican Catholic Church, which broke ranks with the Episcopal Church over its decision to ordain women to the priesthood and to revise the Book of Common Prayer, claims approximately 15,000 communicants in the United States.

Finnish Lutheran bishops vote to delay ordaining women bishops

In a 9 to 8 vote, the conference of bishops of the Evangelical-Lutheran Church in Finland has recommended that the church delay ordaining women to the episcopate. The vote of the conference must be approved by a 108-member legislative synod of the church next May before it becomes church policy. Most bishops who voted "no" in the conference agreed that there is no theological reason not to ordain women, but said that the church should first get used to having women as priests. Nearly 300 women have been ordained priests since the church opened ordination to women a year ago. Under Finnish law, bishops are civil servants and are not entitled to refuse ordination

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on account of gender. This has called into question the right of a bishop to deny ordination of women on theological grounds.

Lutheran bishops urge Bush to seek political solution in El Salvador

Bishops of the Evangelical Lutheran Church in America have sent a letter to President Bush urging the U.S. government to endorse a negotiated political solution to the conflict in El Salvador. The bishops called on the administration and Congress "to move away from the path of confrontation with its focus on military solutions to problems that are essentially social and political." The bishops said that a comprehensive political settlement among Salvadorans can lay the basis for a true democracy and a lasting peace based on social and economic justice in El Salvador.

Baptist association ousts church that ordained women deacons

By a 93 to 20 vote, the Mt. Zion Baptist Association in Kentucky, a local affiliation of the Southern Baptist Convention, has withdrawn fellowship from the First Baptist Church of Corbin, Kentucky, because it ordained two women deacons last year. The action was proposed by those in the association who interpret the New Testament as saying deacons must be men. Offering a motion to oust the church, the Rev. Herschel Walker, pastor of the Hopewell Baptist Church of Corbin, asked: "Can we . . . continue in fellowship with a church that does not interpret the Scriptures as we do?" He answered his own question: "I don't think we can." In response to the action, the members of the First Baptist Church of Williamsburg, Kentucky, criticized the action of the Mt. Zion association and supported "the right of the First Baptist Church of Corbin to decide matters within its own congregation without outside influence save that of God."

African women in theology meet to challenge discrimination

Nearly 80 women from two dozen African countries attended a week-long convocation of African women in theology at Accra, Ghana,

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that challenged them to confront the discrimination oppressing women in church and society. In a keynote address, Deputy General Secretary Mercy Oduyoye of the World Council of Churches called for a new order of theology that liberates all people and does not suppress or discriminate against women. Oduyoye lamented the refusal of some seminaries to admit women on grounds that "there is no accommodation for them," characterizing such arguments as "discrimination." The convocation, which had observers from the United States, Switzerland, India, the Philippines, and the Caribbean, was chaired by Dora Ofori Owusu, the first ordained woman in the Presbyterian Church of Ghana. Owusu called on African women to stand up and be counted along with male theologians.

One-millionth Chinese Bible is printed

The United Bible Societies has announced that the one-millionth Chinese Bible has been printed by the Amity Printing Company in Nanjing. The company, a joint venture of the United Bible Societies and the China-based Amity Foundation, began operations in December 1987.

First liturgy in Kremlin cathedral since 1918

Incense and liturgical chants filled the fifteenth-century Uspensky Cathedral in the Kremlin for the first time since 1918, when Communist rule was consolidated and the church lost control of its buildings. The government gave permission for the liturgy to mark the 400th anniversary of the establishment in Moscow of an Eastern Orthodox patriarchate. Russian czars were crowned in the historic cathedral, and many church leaders are buried there.

10,000 New Testaments given away in Moscow

The World Bible Translation Center said that its personnel gave away 10,000 easy-to-read Russian New Testaments at the recent

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The first part of the paper discusses the importance of the study and the objectives of the research. It also outlines the methodology used in the study and the results obtained. The second part of the paper discusses the implications of the study and the conclusions drawn from the research. The third part of the paper discusses the limitations of the study and the areas for future research. The fourth part of the paper discusses the significance of the study and the contributions made to the field of research.

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Appendix

The appendix contains the data used in the study and the results obtained. It also includes the tables and figures used in the study and the conclusions drawn from the research.

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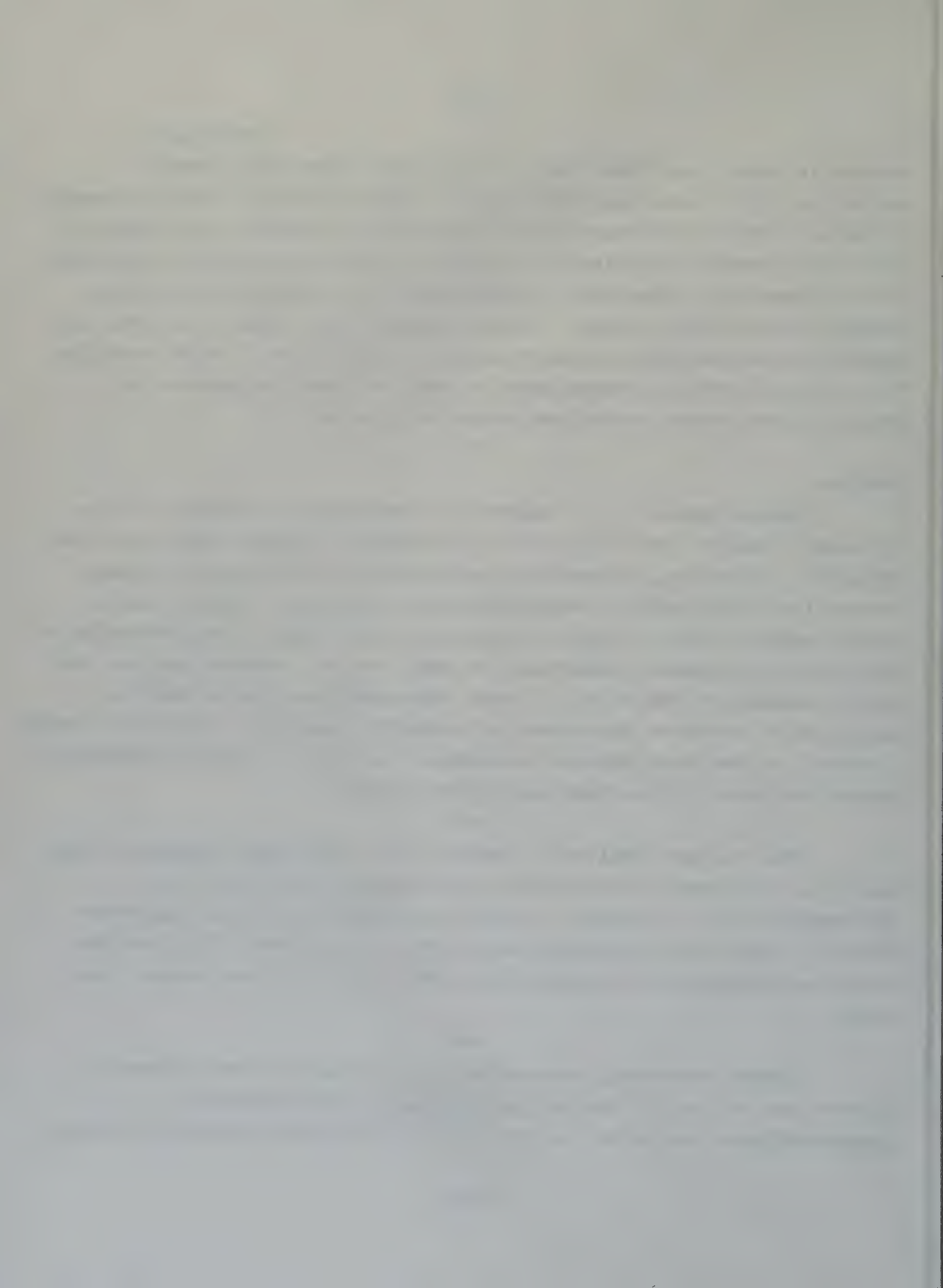
Moscow International Book Fair. In addition, the organization collected 3,500 names and addresses to send additional New Testaments by mail. Soviet policemen were "called in to control the crowds of 300 to 400 people standing in line to get New Testaments," according to Dale Randolph, president of the World Bible Translation Center, based in Fort Worth, Texas. "Rarely have Bibles been given away so openly and so publicly anywhere in the Soviet Union," said Randolph. "It was an incredible experience to hand out New Testaments and actually have seven Soviet policemen helping us."

PEOPLE:

Karen Graves, 41, a member of the Executive Council of the Episcopal Church, was killed in an automobile accident near Cadillac, Michigan, on Friday, October 20, on her way to the annual diocesan convention being held in Boyne Mountain, Michigan. Graves was an active member of St. Philip's Church in Grand Rapids, representing St. Philip's at diocesan convention for many years. Graves was also an active member of the Union of Black Episcopalians and worked to establish a diocesan department of minority concerns. She was elected a deputy to the 69th General Convention in Detroit and was elected to Executive Council from Province V last spring.

The Rt. Rev. Walter D. Dennis, Jr., suffragan bishop of New York, has accepted the position of Episcopal Visitor to the Brotherhood of St. Gregory, a religious community of the Episcopal Church. Dennis will succeed the Rt. Rev. Paul Moore, Jr., who had been the brotherhood's visitor from 1972 until his retirement last June.

James Rosenthal, communications officer of the Diocese of Chicago and editor of the Anglican Advance, has accepted a communications post with the Anglican Consultative Council in London,



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England. Rosenthal, 38, will be a part of the communications strategy of the council, which is the common link for the 28 autonomous geographic provinces of the Anglican Communion.

Retired bishop Edwin B. Thayer, 84, died Sunday, October 8, at his home in Denver. He had been in poor health for several years. Thayer spent his early ministry in Iowa, Illinois, and as a U.S. Army chaplain in the Pacific before moving to Colorado. He was elected and consecrated suffragan bishop of the Diocese of Colorado in 1960. Following the retirement of Bishop Joseph S. Minnis, Thayer was elected the seventh diocesan bishop of Colorado in May 1969 and was installed the following September. He retired in 1973 and was succeeded by William Frey. Funeral services were held on October 11 at St. John's Cathedral in Denver.

Jane Hargate of Flyria, Ohio, was honored recently by the Presiding Bishop for life-long commitment to Christian Education at the local, diocesan and national level. "Not only were your contributions in the area of Christian education, but also in children's, youth, and adult ministries," Bishop Browning said in a letter. Hargate started the publication Trial Balloon about 20 years ago, a diocesan Christian education publication that shared ideas and resources on education. She also served as editor of the Aware Notebook, a publication of the Episcopal Church that shared ideas, resources, and models of Christian education as it was happening at the local level. Hargate was the Episcopal representative and chair of the Joint Educational Development, an ecumenical venture to develop Christian education curriculum for several Protestant Churches. Hargate now retired, is involved in ministry with the aging, helping them explore new levels of involvement in church life.

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news features

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Presiding Bishop's Thanksgiving Column

"We are a thanksgiving, Eucharist people"

ENS 89211

As we close in on Thanksgiving, I am reminded of a book I read a dozen or so years ago. The author described what seemed to me a rather simplistic approach to giving thanks to God. The idea was that you are to give thanks for everything that comes your way.

"Thank you Lord that my car was broken into and I am standing here now, ankle deep in broken glass, with my radio gone, quadruplicate forms to fill out, and a sense of having been violated."

"Thank you dear God that my child did not get into the college of her choice, and is up in her room crying her eyes out and believing that she is a failure and can't show her face to the light of day again."

And then, there are the really heavy things that happen to us and those we love, the truly inexplicable awfulnesses and terrors that do occur. Are we to say thank you for the tragedies of loss, illness, injustice, violence that come into our lives? If so, how?

There are two things about this sort of thanksgiving that trouble me. First, this approach to our relationship with the divine seems to imply that God is responsible for all the evil in our lives. We must reject the "punishing parent" or "vengeful judge" image of the creator who loves us, nurtures us, "who draws all the world to himself

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as a hen gathers her young under her wings," who is with us -- our every hair counted -- through the perils of this world and the vicissitudes of this earthly life. By thanking God for our misfortunes, we seem to be laying responsibility for them at the heavenly gate.

It also troubles me that this "thank you" might be spit out from between clenched teeth. I have found clenched-teeth relationships astonishingly uncreative and not the sort I want to have with the loving God.

On the other hand, if we are thinking about giving thanks for all that comes our way at least we are in conversation. Such a discipline opens us to an ongoing inner conversation with our Savior: the muttered confession; the unspoken supplication; the half-cry of delight; the burnings of the heart; the formless prayers, their only shape our tears. God waits for this from us.

Also, bringing everything to God does put some responsibility rightfully at the heavenly gate. There is nothing that we cannot take to the Lord in prayer. That is, out of God, with God, with the love and hope of Christ, what seems to be can turn into what might be. Out of our prayers can come transformations.

Clearly, God does not create our pain. God is in the midst of our pain and can transform our pain, help us to use our pain. Our prayer can be, "What do you make of this, Lord?" Our prayer can be that we will use the pain and that God will transform it and us. Our thanksgiving can be for the loving God who holds us in our dark places and brings the light. For God's enveloping arms we can be truly thankful, regardless of the circumstances.

Perhaps the approach of Thanksgiving Day, which everyone in our family has always loved, occasions the particular litany of thanks I have running through my head these days. Perhaps it is because I have so much for which to be thankful. My litany changes, is added to, is ridiculous at times, swinging from the profound to the trivial.

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I would like to share some bits of it with you in our thanksgiving, eucharistic community. It is my prayer that we seek into a deeper sense of being a community of those who give thanks. For that I will be most thankful.

■ For the joy of life with Patti, our family and our life together.

■ For the life and witness and ministry of John Walker, bishop of Washington, who departed this life September 30.

■ For the meeting of South African President de Klerk with religious leaders Desmond Tutu, Allan Boesak, and Frank Chikane to discuss how to create a climate for dialogue.

■ For the continued endurance of those in the Middle East who struggle toward a peaceful resolution, and for those everywhere who pursue peace.

■ For the faithfulness of our Anglican sisters and brothers around the world and the witness of Christian people.

■ For the grace-filled leadership of the Archbishop of Canterbury and his deep understanding of our Lord's mandate to "be one," as a Communion and as the broader family of churches.

■ For the people who gathered in prayer at the National Cathedral and in other churches on the National Day of Prayer for those effected by AIDS.

■ For the collegial spirit of the House of Bishops meeting in Philadelphia and our expressed commitment to work together and learn from one another.

■ For the work of the Archbishop of Canterbury's Commission on the Communion and Women in the Episcopate and the superb leadership of its chair, Robin Eames, the Primate of All Ireland.

■ For the ministry of the people of Eastern Shore Chapel, Virginia Beach, on their three-hundredth anniversary, and of Calvary Cathedral in South Dakota, on their one-hundredth anniversary, and saints of God like them in churches large and small.

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■ For the increasing religious freedoms of the Soviet Union.

■ For the ministry of all women, more especially for the leadership provided for the development of the Ecumenical Decade of Churches in Solidarity with Women.

■ For the people around our church who work in our name on committees, commissions, and other groups to carry forward the mandates of our General Convention. Also, for the willing hands, faithful hearts, and bright spirits of the people who make up the community of the Episcopal Church Center in New York.

■ For the Jubilee Centers throughout this church and their ministry of servanthood.

■ For the stewardship of the time, talent, and treasure of the people of this church and especially their recent generous response to the victims of Hurricane Hugo.

■ For the Decade of Evangelism and the opportunity to be intentional about our witness.

■ For using us to your good purpose, even when we are led unawares.

■ For all of these things and all the other blessings you have granted us that we cannot even begin to imagine, we thank you, dear Lord.

I am thankful to all of you for sharing your lives and your ministries with me. I see God's image everywhere I look. Pray for me. I know I will always pray for you.

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Episcopal News Service/Episcopal Church Center 212/867-8400

Archaeologists locate casualties of Civil War: a Confederate soldier
and an Episcopal Church building ENS 89212

A meticulous sifting of dirt recently uncovered artifacts that are helping a Virginia congregation understand its relationship with its Civil War past.

A team of 27 research archaeologists from the Smithsonian Institution has conducted archaeological testing of a historic church site near Brandy Station, Virginia, locating the ruins of St. James Episcopal Church, which was destroyed during the Civil War, and determining the location of military burials related to battles in the area between August 1862 and June 1863.

"The evidence uncovered at St. James Church tract adds a page to the history of the Civil War that had not been written," said Douglas Owsley, forensic anthropologist and project director of the Smithsonian team. "The battle at St. James Church marked the beginning of the Gettysburg Campaign and the largest cavalry engagement of the Civil War. Yet, there is no marker or monument commemorating or even acknowledging the location of the church or the military burials," he continued.

The researchers excavated the site last summer at the request of the vestry of the Christ Episcopal Church of Brandy Station, which is the descendant church of the original St. James Episcopal Church. Work was done with the approval of the Christ Church rector, the Rev. Nancy James, and the bishop of Virginia, the Rt. Rev. Peter Lee.

"This exceptional discovery is consistent with folklore about the site and a historical account of a Confederate officer," said Owsley. "We confirmed the location of the dead from this unit killed in an artillery battle nearby the church at the Rappahannock River on August 23, 1862."

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A Confederate soldier was buried in his boots with a double-breasted coat placed over his body. Metal and glass buttons and a clay pipe were recovered. His crude coffin, apparently made from the pews of St. James Church, was essentially a frame, as it lacked a top and a bottom. "The Washington Artillery unit apparently lacked the time and/or the carpentry tools to fashion a complete coffin," Owsley speculated. The sides were not cut to size, but instead were eight feet long. "It should be possible through forensic analysis and comparison with the Washington casualty list to identify this man," Owsley said.

The Smithsonian team will conduct a thorough examination of the remains of the Confederate soldier at the Natural History Museum laboratory to determine the age of the soldier at the time he was killed, diseases he suffered in life, and, possibly, his identity. The remains will then be returned to Christ Church for reinterment.

St. James Episcopal Church, built in 1842 on the old Fredericksburg-Winchester Pike, about two miles outside of the town of Brandy Station, was one of the key Confederate artillery positions at the Battle of Brandy Station on June 9, 1863. Union cavalry repeatedly attacked these positions, and during hand-to-hand combat, both sides suffered hundreds of casualties in the daylong clash, considered by many historians to be the greatest cavalry battle of the Civil War.

The small country church survived the Battle of Brandy Station, but the following winter it was razed by Union troops who used its bricks. After the war, the St. James congregation built a new church near the railroad in Brandy Station and renamed it Christ Episcopal Church.

Today, the unmarked, two-acre property where the small country church once stood is in a wooded area in the Culpeper County countryside. Until the Smithsonian study, the exact location of the

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original church was not known. The team located and excavated the church foundations, determined the building's size, orientation, and type of construction, and recovered a number of artifacts associated with the church, including the lock to the back door.

"The care and preservation of the site on which St. James formerly stood has been an ongoing project of the Christ Church for many years," said Page Mitchell, clerk of the present congregation. "We hope that with the findings of the Smithsonian, the church can properly landmark and memorialize this hallowed ground."

"The primary objective of our work was to assess eligibility for the National Register of Historic Places," Owsley said. "It will be my recommendation that the site be listed on the register on the basis of archaeological criteria and historic information."

caption for photo

(89212) Archaeological team examines the foundations of St. James Episcopal Church seeking information about its Civil War history. In the center is Page Mitchell, clerk of Christ Episcopal Church of Brandy Station, Virginia. (credit: Smithsonian photo by Jane Beck)

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Episcopal News Service/Episcopal Church Center 212/867-8400

Bishop to the forgotten faithful

ENS 89213

by Jay Cormier

Most Americans see the conflict in the Middle East as a conflict between the Jews who founded the State of Israel shortly after World War II and the nations of Islam that surrounds them, with roots of antagonism and hatred dating back centuries.

But there is a third party involved in the struggle whose presence is nearly invisible to the outside world -- that of the Christians of Arab descent. Although small in number compared to their Jewish and Islamic neighbors, the Palestinian Christian community is both a significant and ancient presence in the region.

"The Western world thinks of Christianity as a Western religion, but such is not the case," explained the Rt. Rev. Samir Kafity, the Anglican bishop of Jerusalem, on the day of Pentecost. "It grew first in the East before its establishment in the West. During the Crusades of the twelfth century, Europe did not install Christianity in the Eastern world -- rather, it met Eastern Christianity."

Of the 6,500,000 residents of Israel, the West Bank, and the Gaza Strip -- no more than 6 percent are Christian. Most are Greek Orthodox, Melkites, Maronites, and Roman Catholics. "Protestants are the minority of minorities," Bishop Kafity pointed out.

But the ministry of Bishop Kafity's diocese is a central focus of the Christian presence in the Holy Land. As part of a month-long visit to the United States, Bishop Kafity met with Massachusetts Episcopalians in the Boston area on October 15 and 16 to speak of his diocese's many ministries to the regions non-Christians, as well as Christians.

"The ministry of the Anglican diocese is totally out of proportion to its size," Bishop Kafity explained. "For example, of

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the 900 students at St. George's Anglican Boys' School, only four are Anglican; the vast majority are Muslim. The Anglican hospital in Gaza serves a population in which no Christians live."

Bishop Kafity's diocese includes fewer than 8,000 communicants and 27 parishes -- but stretches over four countries: Israel (including the Gaza Strip and the West Bank), Jordan, Syria, and Lebanon. "While my entire diocese is smaller than some large American parishes, it covers more than 121,000 square miles," he stated. Twenty-seven of the diocese's 35 clergy are indigenous Arab priests.

Called the "barbed-wire bishop" by some of colleagues, Bishop Kafity also ministers to the 700,000 Palestinian refugees confined to camps.

The diocese makes its greatest impact in the region through its 32 service institutions and agencies. The diocese sponsors and supports 13 schools, a college, a seminary, five hostels, two orphanages, three institutions for the deaf, two major hospitals and a school of practical nursing, a vocational school, a youth ministry center, a home for the elderly, and a residence for mentally retarded children. But the cost of these services has reached crisis proportions for the small diocese.

Since the State of Israel was created in 1948, the number of Christians in the Holy Land has steadily decreased. With the occupation of the West Bank and Gaza by the Israelis after the 1967 Six-Day War, Arab Christian ministries have had an even more difficult time.

The plight of Arab Christians reached the breaking point in December 1987. The killing of three Palestinians in Gaza marked the beginning of intifada, the Arab "uprisings" in the occupied territories. While the school closings and labor strikes have created considerable financial hardships for the diocese and great difficulties in carrying out its ministries, Bishop Kafity is nonetheless supportive of his people's cry.

"The intifada is a spontaneous, popular movement of saying peacefully that we do not want occupation," Bishop Kafity emphasized. "It is a new phenomenon led by the younger generation, who grew up in camps, deprived of their basic rights."

"The world has for far too long turned a deaf ear to the cry of the Palestinian people," Bishop Kafity continued.

Born in Haifa, the 57-year-old Bishop Kafity, a third-generation Anglican, attended Anglican-sponsored schools. Ordained a priest in 1958, he served in parishes throughout Jerusalem, Lebanon and the Middle East. In 1974, he was named archdeacon of the diocese of Jerusalem. Consecrated bishop coadjutor in 1982, he was installed as the twelfth Anglican bishop of Jerusalem in St. George's Anglican Cathedral in January 1984. The Anglican Church was established in the holy city in 1841, when the English and German's established a joint Protestant presence in the Holy Land, which eventually divided into separate Lutheran and Anglican judicatories.

Bishop Kafity also serves as President-Bishop (or Primate) of the Synod of the Episcopal Church in Jerusalem and the Middle East, an autonomous province, of the Anglican Communion which includes the dioceses of Jerusalem, Egypt, Cyprus and the Gulf, and Iran. In his dual episcopal roles Bishop Kafity has been a major force in ecumenical and international affairs.

"The Middle East is the first place in the world where all Christian churches -- Orthodox, Protestant, and Roman Catholic -- belong to the Middle East Council of Churches as equal partners. Rabbis and Muslim and Christian clergy have come together to form Clergy for Peace, to work to end the bloodshed. The media should change their spectacles to see the three Abrahamic religions working together, not in competition or divisiveness, but in a common ministry of reconciliation."

In interviews and public presentations, Bishop Kafity spoke with the carefully crafted simplicity of one crying out for

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reconciliation in the midst of war raging all round him. Dependent on good relations with the government of the four nations his diocese comprise, Bishop Kafity was very careful of his criticism of the governments of the Middle East. He did voice concern that "the state of belligerency" between Israel and the Arab Christians in the territories makes it difficult for Jerusalem to be a truly "open city." He expressed his "vision for Jerusalem as a shared city," but offered no formula, saying, "I'm a churchman, not a politician."

Regarding Lebanon, Bishop Kafity said that he believes that the country is being victimized "by wars of proxy," that "no country is innocent in the conflict." He was quick to point out that "Judaism as a faith must be seen as distinct from Zionism," and that the "missionary faith of Islam" must not be equated with "fanaticism." In his severest criticism of Israel, the bishop, a Jordanian citizen, cautioned, "Security cannot be guaranteed by ever-expanding boundaries. Security can only be obtained through neighborly relations."

Bishop Kafity applauded the positions taken by the bishops of the Anglican Communion meeting in Lambeth in 1988 and the 1988 General Convention of the American Church, calling for both the security of the State of Israel and statehood for the Palestinian people. A problem he has experienced on the part of American Christians is not a lack of support for his people but a lack understanding of their plight.

"Jerusalem is as much yours as it is mine -- both as a place and as a symbol. It is the mother of the three great Abrahamic faiths, loving all equally," Bishop Kafity asserted.

The Christian churches in the Middle East -- the church "families" as Bishop Kafity called them -- must work together to "build bridges" in the war-torn region, according to the bishop.

"The church cannot be a spectator," Bishop Kafity insisted.

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"We do not live in a vacuum. Can you draw a line of demarcation between the spiritual and the temporal? The peace of God is given by God to all -- Jew and Christian and Moslem alike -- because all carry the same image of God. I know of only one image of God, not two. I don't know about a gospel of war. I only know of a gospel of peace."

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Episcopal News Service/Episcopal Church Center 212/867-8400

National day of prayer for people living with AIDS

becoming an ecumenical observance

ENS 89214

by Jeffrey Penn

"Very soon, none of us will be unaffected by AIDS," claimed a letter signed by representatives from a variety of churches--United Methodist, Greek Orthodox, Presbyterian, United Church of Christ, Disciples of Christ, and Baptists. "In just a couple of years," the letter continued, "all of us will know someone who has AIDS, or is carrying the AIDS virus, or is a family member, co-worker, or friend of someone who does."

The letter included a plea on the part of the Virginia Council of Churches calling upon member denominations to join with Episcopalians in declaring October 15 "A Day of Prayer for Persons touched by AIDS." "We mailed a three-page resource document along with the letter to 6,500 clergy in Virginia," said the Rev. James McDonald, a United Methodist minister and general minister of the Virginia Council of Churches.

"Our mailing developed from a request of the United Methodist annual conference that we distribute the documents and that the council join Episcopalians in a day of prayer," McDonald said. "Though I am not sure how many congregations actually joined in, I have heard from many of them to say thanks for sending the material. I expect more interest will develop for next year."

McDonald's experience is only one of a remarkable number of indications that the day of prayer for people living with AIDS established four years ago by the Presiding Bishop of the Episcopal Church is becoming an ecumenical observance.

"The day was a real success," said Randy Frew, national AIDS coordinator at the Episcopal Church Center. "More people,

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congregations, and individuals outside the Episcopal Church observed the national day of prayer and used the materials than at any other time."

Over 50,000 educational brochures included a variety of appropriate litanies and prayers. They were sent to every congregation and bishop of the Episcopal Church, as well as to all persons and organizations listed on a National Episcopal AIDS Coalition data base, and to names on an ecumenical AIDS network list maintained by Frew.

"When I received the materials, I thought they were some of the best, eye-catching, and dramatic things I've seen," said Dan Schubring from the Presbytery of Chicago. "The task force in the Presbytery was extremely impressed (with the materials)," he said. "I know of about six or seven churches in the Presbytery that at least introduced prayers for people living with AIDS on October 15th. With more advance notice, we may be able to increase involvement next year."

In North Carolina, Episcopalians invited other congregations and individuals to join in praying for people living with AIDS. "We put an advertisement in the Charlotte Observer," said Donald Fishburne, associate rector of Christ Church in Charlotte. The advertisement read: "The Episcopal Churches of Charlotte invite you to share in the 4th national prayer for people living with AIDS on Sunday, October 15. Join with us as, in our Sunday services of worship, we pray for persons living with AIDS and those who minister with them offering care and friendship."

Fishburne noted that it would be impossible to determine exactly how many people responded to the advertisement, but he said that he suspects a number did because "AIDS is very much on the forefront of public discussion. Mainline denominations have taken the lead in terms of education and pastoral care relating to AIDS."

"I am not aware of any other denomination having a day of prayer to focus on AIDS," said Randy Frew, who stated that he believes

that the Episcopal Church has exhibited leadership in the area of AIDS because "our theology is not ashamed or afraid of Jesus' humanity. The full dimensions of the Incarnation means that we are able to handle disease, sexuality, addictions--manifestations of our own humanity." Frew maintained that Episcopalians "are able to hold up human beings of all manifestations because the Episcopal Church is strongly incarnational. If we don't have a theological frame of reference to deal with this crisis, then we're just a social service agency."

Churches were not the only places to observe the national day of prayer for people living with AIDS. Hospitals are often the primary place where the AIDS crisis demands a response. The Rev. Jerry Kolb, a chaplain in St. Luke's Hospital in Kansas City, is also acquainted with the spiritual needs of those who come to the hospital for physical attention. "Along with our participation in the national day of prayer for people living with AIDS, we pray for those living with AIDS any time we're at the altar," he said.

Also observing the national day of prayer for people living AIDS was a congregation of the Metropolitan Community Church in Kansas City. "We got a flyer in the mail and decided to follow up with a prayer vigil," reported Dan Eldridge, director of administration of the parish, which focuses its ministry within the lesbian and gay community. "We announced ahead of time that we would observe the day of prayer and encouraged people to sign up to pray at different times so that we would have prayers 'round the clock for 24 hours. It was the second time we participated in the Episcopal Church's day of prayer," said Eldridge.

In Chicago, the Episcopal churches participated in a variety of ways. "Many congregations received the educational material and then embroidered it for their own use," said Bill Doughty, chair of the AIDS task force in the Diocese of Chicago. "I know of one parish in which the names of 13 people who have either died of AIDS or are

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living with AIDS were included in the prayers of the people. It was a very moving experience for them."

Three staff members from the AIDS Pastoral Care Network, an independent organization responding to the AIDS crisis in Chicago, preached in Episcopal churches. "We sent a Roman Catholic, a Mennonite, and a Lutheran from our staff to preach in Episcopal parishes," said Karl Meirose, head of the network. "The religious faith communities must realize that the AIDS crisis is so great that no one group can face it alone."

In Detroit, a special service to observe the national day of prayer was held in the Church of St. Matthew and St. Joseph. "Until this year we had some pretty low-key observances of the national day," said Rod Reinhart, associate rector of Emmanuel Church in Detroit. "This year, the service received more attention. I spoke on a radio show to publicize the event, mailings were sent to the diocesan clergy, and press releases went to all the newspapers and other media," reported Reinhart. "And information about the observance was carried by the newsletters of other institutions and organizations in the city concerned about AIDS, and by two gay-oriented publications."

The liturgy in Detroit was a Eucharistic celebration and healing service with laying on of hands and anointing with oil. Reinhart reported that there was broad participation by ecumenical guests. "We had a Roman Catholic nun, a Presbyterian minister, a deacon from the Metropolitan Community Church, who took part in the service along with seven Episcopal clergy, and Stewart Wood, the bishop coadjutor of the Diocese of Michigan."

The Detroit liturgy was one of six separate regional observances that occurred in the Diocese of Michigan. "Even though we have not yet really felt the impact of AIDS in our community, we want to keep the crisis before our people," said the Rev. Sally Fox, rector of St. John's in Royal Oak. Fox noted that talking about AIDS meets some resistance: "Some people have said that they may cut their

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pledges if we continue to mention AIDS." Despite the resistance, Fox reported that the service of Eucharist and laying on of hands with anointing was "wonderful and moving."

Yet Fox admitted that it may only be a matter of time before her congregation is faced more directly with the AIDS crisis. It is an opinion shared by many who participated in the national day of prayer for people living with AIDS on October 15 and by national church leaders.

Randy Frew said that he hopes that the ecumenical involvement in confronting the AIDS crisis will continue to grow. "I would like to see the national day of prayer be more ecumenical and interfaith. AIDS is a concern that affects all persons of faith."

caption for photo

(89214) This advertising poster, seen in many Episcopal parishes across the country, contributed to the awareness of the National Day of Prayer for Persons Living with AIDS.

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Episcopal News Service/Episcopal Church Center 212/867-8400

In the midst of death the power of life.

ENS 89215

by Presiding Bishop Edmond L. Browning on National Day
of Prayer for AIDS

"And as they went, they were cleansed."

Luke 17:14

Years ago, I was a priest and then a bishop on the island of Okinawa. Okinawa was not primarily a Christian land. We were a tiny minority. That could be hard at times -- but it could also be good. It made our relationships within our community very, very important to us.

We depended on one another. And it also forced us to look beyond our walls, and to walk beyond them into a society which made its way in the world under a very different set of beliefs from the ones that we held.

There was a leper colony on Okinawa. People who bore the marks of early stage infection saw their own terrifying futures in the missing limbs and wasted faces of those who had grown old with the disease.

People who showed the signs of early infection went to live at the colony, kept there by the inability of the society in which they lived to see them as something other than incubators of disease. It was fear that kept them there, not medical necessity, for the spread of leprosy was never like wildfire in Asia. It was slow. Lepers could have lived among the general population without endangering others if proper precautions were used to prevent communication of infection. But they could not live with the projected fear that their world turned upon them, making them the emblems of sin, the bearers of death. And so they went to the colony, leaving their worlds behind. Parents leaving children, husbands leaving wives, families broken apart at the entrance to the compound, never to be together again.

Of all the things I remember about my years in Okinawa, I remember the ministry of the church in the leper colony the best.

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There are not very many things I have seen that taught me more about Christ than that which I saw in the leper colony on Okinawa. I will never forget it.

Do you imagine that the colony, filled with people who lived under a sentence of death, who had each lost family and friends, who discerned daily within themselves the seeds of their own mortality -- do you imagine that it was a desolate place? I am here to tell you that it was not. Not at all. It was a community of love, ministered in by the church and ministering back to the church in ways that shouted out "Life!" in the very kingdom of death. The colony was an integral part of Anglican life on Okinawa, and it wasn't just as a charity -- it was as a partner in Christian life in the midst of a culture in which both the church and the lepers counted for little in the scheme of things. The exclusion was real. The pain was real. But the community experienced them, and became strong. And in the midst of death, the church shouted out, "Life!"

We would not be gathered here today were it not for the kingdom of death, and the terrible way it has made itself felt among us. We would not be here if we had not lost a great deal. We weep together here over the loss of the flower of our generation, struck down while still bursting with the possibility and the hope and the anticipation of youth, robbed of life in the midst of its most productive era, or in the very beginning of life before they even had a chance to see what it was all about.

We weep because those we have loved have lost this beautiful world, and we weep for our loss of them. The largest piece of needlework ever stitched together remembers the beauties of each life it represents: the intimacies, the idiosyncracies, the inside jokes of friends and lovers. All that makes a person what he or she is. We remember it when it goes. And we miss it mightily.

We have had ample time to think about our deaths, ample time to rage and mourn in advance. Although we would not be here if we did

not rage and mourn, we're not here today on behalf of death. We are here today on behalf of life.

We know something. We know, in a way we did not know before, that life is a gift. We did not earn it. We have no right to it. It is a miracle that we are here at all. Every day is a gift, and every breath we take is a gentle miracle. And we know that, ultimately, we do not control life. It is not ours. One day we will lay it down. The deathless God who chose to know our deaths firsthand will receive the gift back, and enfold us in a love we cannot even begin to imagine.

Something about accepting the loss of life, something about looking death in the eye, something about that sets us free. We know we're going there. But we're here now. And if now is what we have, then now is going to count. If the time in which we can walk in love as Christ loved us is limited, we'd better walk in love and walk tall. Use the strength we have, for we will not always have it. Feel the joy we feel, for we will not always feel it. Live the love that is in us and live it with all our strength, for it is here now.

The society in which the lepers of Okinawa lived wished to set them apart from itself. They were reminders of death, and, not having looked death in the eye, the society was not free to entertain that thought. With gentle strength, born of that freedom and nurtured with Christian love and acceptance, the lepers asserted their lives in ways that mattered, asserted their right to minister to the outside as well as to the inside, to share what they knew. Robbed of much by their disease, and of much more by their isolation, they bloomed in a community of life founded upon the wreckage of death. And those of us who saw it learned something about the power of love -- and the power of the gift of life.

Someday, the grip of the human immunodeficiency virus will be broken. Someday, there will be a cure. Someday, those whom we mourn will be the martyrs of a cause that has triumphed, and someday, Christ will trample this particular corner of the kingdom of death under his

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feet. We discern the seeds of hope in the possibilities for prolonging life and strength through medication, and because we love the fight of life so much, we assert our right to nurture it with the best that medicine has to offer. We challenge the medical and pharmaceutical communities to stretch every nerve in the fight against this enemy of life, and we challenge the political and financial structures not to obstruct our right to nurture the God-given gift of life in any way possible. None of us will be here forever, but we are here now. None of us will have power forever, but we have power now. We are human beings, made in the image of God. We assert the power of that image of the Creator and giver of all life, and we assert it in the concrete realms in which we live and work.

Let us pray for the growth in truth and discernment of all who call upon Christ for healing, that the love of Christ may make a seamless robe of their patchwork sorrows -- physical pain, loneliness, financial hardship -- and turn that seamless robe inside out to reveal a beautiful, shining garment of great glory.

Let us work on that garment with them, for we all will need such a robe in time.

This article is an excerpt of the sermon preached by the Presiding Bishop at the Washington Cathedral on October 15, the National Day of Prayer.

Episcopal News Service/Episcopal Church Center 212/867-8400

Browning and religious leaders issue statement on AIDS

ENS 89216

INTRODUCTION AND BACKGROUND

On Sunday afternoon, October 15, 1989, representatives of a broad spectrum of the Christian churches in the United States met at the invitation of the Most Rev. Edmond L. Browning, Presiding Bishop and Primate of the Episcopal Church in the United States. In addition to the Episcopalians involved in the service, ecumenical participants represented the Presbyterian Church USA, the Roman Catholic Church, the Greek Orthodox Church, the Orthodox Church in America, the United Methodist Church, Church of the Brethren, the Christian Church-Disciples of Christ, and the Russian Orthodox Churches in the U.S. Together they participated in an Ecumenical Service of Compassion and Healing for Persons Living with AIDS at the National Cathedral in Washington, D.C. Following the service, which included the laying-on-of-hands, the church leaders gathered for dinner and informal dialogue about their experiences with persons living with AIDS and the responses of their denominations to the HIV/AIDS crisis. The following statement of concern and hope, which resulted from that gathering, is being sent to Christian leaders in this country so that they will have an opportunity to express their solidarity.

STATEMENT OF CONCERN AND HOPE

Our concern about HIV/AIDS is rooted in our common life in Christ and in our commitment to respond to his call to reach out in love to all people. We see the worldwide HIV/AIDS epidemic as a challenge to the Christian community to follow the example of Jesus by caring especially for those marginalized by the world, and, all too often, by our own churches.

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Our response is grounded in our common theological conviction that all people are created in God's image and that we are called to bear witness to God's grace and healing power through our love for one another.

Our response is sustained by the love of Christ, by the love given to us through those with whom we minister, and by our awareness of the compassion between persons with AIDS and those who care for them. Born out of this love, we have seen faith and a powerful hope brought forth in countless persons whose situations might seem hopeless.

While we affirm the positive and healing responses to persons living with AIDS that have taken place within our religious communities, we also acknowledge that we have often failed to show forth the love of Christ. Out of our sure knowledge of the love of Christ and as a sign of the faith that is within us, we now commit ourselves to extend our witness in the face of this growing crisis.

We now recommit ourselves and our resources to HIV/AIDS ministry and call upon the faithful of our churches to do the same.

We also urge local, state, and federal governments, the private sector, and the people of this nation to respond with moral and financial support to the opportunity presented by the HIV/AIDS pandemic to realize the noblest ideals and aspirations of our heritage.

Finally, we ask all Christian people to join us in observing each year the second Sunday in October as AIDS Awareness Sunday in whatever ways are most appropriate in our various faith communities.

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